

SELECTIONS

VERNACULAR NEWSPAPERS

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES,

Received from the 13th to the 20th of May, 1869.

THE *Dubduba Sekundree*, of the 1st of May, publishes the letter of a correspondent furnishing the following queries, viz. :—"If any sensible, learned man, in defiance of the rules of the Koran, pass such an order that ignorant people are misled by it; and in serving the Christian, neglect the observance of prayers on Fridays; and notwithstanding his power and riches, does not go on a pilgrimage, but to please the British Government takes a trip to England at an enormous expense; what should be done to such a person according to the rules of the *Koran*?" The writer of the query is said to be one Fuzul Hossein, and the editor promises publication to any replies he may receive.

The following then appears :—"Now-a-days the King of Burmah has taken a great fancy for reading, and having the newspapers read to him. In consequence of this he has invested a considerable sum in the purchase of the *Burmah Herald*; and we are sure that the editor of that paper will take care that he always writes articles in the paper calculated to benefit the Rajah!"

It is remarked, that according to the rules of Christianity Sundays are set apart for prayer, and people ought not to do

such things as endanger life. It is owing to a ship having sailed from Bombay on a Sunday that she was wrecked close to some island.

The *Bhiddia Bilass*, of the 1st of May, publishes a query from the head master of the Lahore school, wishing to know by what means water might be obtained by the inhabitants without the aid of pumps, so that it could be obtained in every quarter of the city; &c., &c.

The *Gwalior Gazette* of the 2nd of May does not call for special notice.

The *Muir Gazette*, of the 7th of May, publishes an article in favour of the Nagree character being introduced as the language of the Law Courts. The writer declares that justice demands that Oordoo shall be abolished, and Nagree substituted for it; that all things have their rights, and the Nagree character is the one for Hind; that the Rajah Jai Kishen Dass is quite right in what he has written on the subject. "Some point out as a defect that what would occupy four lines of Nagree writing could be written in one of Oordoo, but this is not correct; the truth of a thing is in seeing it; and so long as we did not see and form our own opinion upon the two characters, we did not know which was best; but now we ourselves print one line of Oordoo and one of Nagree; let all see it, and it will be found that people are labouring under a great mistake. We say that there is no character so easy as Nagree, and a few day's tuition will make one perfect in it; not so with Oordoo and Persian, which cannot be learned under many years. By the introduction of Nagree, the Oordoo character will not be done away with: it will be like our own paper, one column Nagree and one Oordoo. Moreover, it is clear that by the introduction of Nagree into the Civil Courts, the rights of Mussulmans will not suffer, because the true tongue of their religion is Arabic; but in not using the Nagree the Hindoos suffer, because they have not time to

learn Oordoo; while they will most willingly apply themselves to the learning of their own language, and when they have acquired it, will teach their women; therefore we are in great hopes that the Government will, without delay, allow the Nagree character to be brought into use, and it will be the means of increasing knowledge."

It is noticed that the Government is desirous of separating all juvenile prisoners in jails from the older ones.

Referring to the Government loan, and the intention of the people of Hindoostan to provide a fifth of it, the editor says that "people who do not understand these things are asking what object the Government has in raising this loan? We say, that now-a-days the Governor-General is greatly interested in bringing about a general reform for the public good; and has, in furtherance of this object, increased the expenses of the Public Works Department, canal construction, &c., &c., by some lakhs of rupees." Then follows the letters written by the Secretary to Government to Rai Guneshi Lall, of this Press, to the effect that "the Governor-General always reads the *Julwatore* and the *Muir Gazette*, and that he much approves of them; another letter, dated the 2nd of April, expresses a wish that instead of the *Gazette*" (or in exchange for it?) "these papers may be sent." The writer adds that the "papers were sent accordingly to the Home Department, and in return for them the *Gazette of India* was sent this week."

The *Julwatore*, of the 11th of May, publishes an article on the subject of educating native females, the arguments being what have before been urged. Also, an article on the advantages and disadvantages of native marriage customs, processions, ceremonies, &c., &c.

It is announced with much satisfaction that the Government has passed orders to the effect that only those native students educated in Government schools are to be employed

by the heads of districts; and adds, that it is also required that District Officers give their opinions concerning the said students, as to their fitness for Government service; &c. The editor remarks that all this has been brought about by the favour and kindness of the present Government towards the progress of education.

The *Ukhbar Unjuman* of the 8th of May, the *Dubduba Sekundree* of the same date, the *Rohilkhand Ukhbar*, also of the 8th, and the *Sholatore* of the 11th, do not call for special notice.

The *Nusseem Jounpoor*, of the 11th of May, publishes the following:—"Near the tomb of Timour Shah in Central Asia the Russians have founded a city, and some Russian troops are quartered there, much against the wish of the people, who are displeased at it."

The *Ukmit-ool Ukhbar*, of the 12th of May, quotes some English newspaper (name unintelligible) to the effect that of the many things disapproved of under British rule one is; that owing to the real state of the Government not being made known, a difference springs up between the English and Hindoostanees. The writer asserts that "under Mahomedan rule there was nothing of this kind, and although some of the measures were not pleasing, still after their victory over Hind, they made the country flourish, populated it, and looked upon the inhabitants as their own countrymen. In the two castes of Hindoo and Mussulman there was no distinction, except in creed; but the English keep up such spite and malice that their Courts even do not view all with the same eyes, and this is loudly complained of. The oft repeated proverb about turning the other cheek to be smitten is not acted up to; the meaning of it is that both are equal. The Queen's proclamation is not now thought of; and all this reminds us of the miser who when he was very ill promised to sacrifice a buffalo to Kalee if he recovered, and to present

his doctor with a gold mohur; but when he recovered, and the time had arrived for fulfilling his promises, he moulded a buffalo of wax as an offering to the goddess Kales and gave his doctor a cat called 'Gold Mohur.' The promises conveyed in the Queen's proclamation have not been performed, viz., that the doors of the Civil Service should be thrown open to natives; the chains of the doors have been wrenched off so noisily that those who were within were powerless, and out of sheer helplessness drew out a plan that involved the necessity of Hindoostanees going to England to pass their examination for the Civil Service, which reminds us of the fable of the fox and the crane. The road is made so difficult for Hindoostanees that they do not care to travel by it. In the first place, there is the dread of crossing the sea; then the fear of their creed suffering, which although the candidate might not feel, his friends would be fearful about; thirdly, there is the expense, and the difficulty of furnishing the means; and fourthly, the fear of being 'spun.' After surmounting all these difficulties, there is some chance of the object being gained; and although the natives may have but little hope, still their ambition led them to try: one got the reward; and the others would have got it, but somehow or other they did not; and this dispels the charm of ambition in others. The English idea is, that by Hindoostanees going to England to pass their examinations they will gain such knowledge and experience as is needful for them in the positions they are to fill in India, and we agree with them on this point; but why, we ask, are not those who pass such excellent examinations in this country appointed to high offices? How far will justice claim its rights? Both ancient and modern history show that no caste nor tribe have been, and remained, so subdued and trampled under foot as the Hindoostanees. One object in discussing this subject at length is as follows: that by the Resolution of the Government of India, the Secretary of State submitted to the British Chamber of Commerce the rough draft of a letter proposing that the Governor-General should be

invested with full powers to appoint Hindoostanees to any office he might think them fitted for; on which the *Friend of India* remarks that if this comes to pass, the Civil Service will undergo a change: but in spite of this, the arrangement so long looked for has come to pass; and we are sure that the most ambitious of governors will find that now-a-days there are many Hindoostanees fitted for such appointments; but of this power vested in him the Governor-General has no thought; and it is remarked that where there are so many Englishmen to serve, Hindoostanees must be a secondary consideration; consequently the opportunity for Hindoostanees will never come; for so long as those in authority lean towards their own countrymen, they will not willingly serve any others. We do not understand Lord Salisbury's assertion that the Hindoostanees are good for nothing in time of peace, and in war are always faithless; if by this *all* Hindoostanees are meant, the argument is faulty; if he had written down a few, we might have agreed with his Lordship;" &c., &c. The writer goes on to enquire whether all Englishmen were worthy of the appointments they held in time of peace, and in the rebellion? "His Lordship's remark must apply only to the time of the rebellion in Delhi, which disturbance was between the Government and the governed; it is not surprising that at such a time brother clung to brother, children to their parents, and wives to their husbands: had such a crisis occurred in England, would not the same thing have happened to mark it? In the French war, did not the English turn from their own countrymen? In the time of rebellion peoples' minds are disturbed. Although the English hold the Christian faith, are learned, and masters of so great an empire, still they are so much against this Civil Service question that they are like the flames that do not let the dead body beyond their influence. But notwithstanding all this, we are not disheartened nor hopeless: as we have said before, justice will find its way. Will Lord Salisbury always remain a powerful agent against the introduction of the measures promised by our Kings? We

agree with the *Friend of India* in the opinion that no Hindoostanes will at present obtain any higher appointment than that of an officer of police, in a part of the country where Englishmen are plentiful." The writer concludes by expressing his belief that the benefits of the Duke of Argyle's measure will not be felt by natives in this country, but he is nevertheless most grateful to his Lordship for having thrown open the Civil Service to the natives of India.

The *Karnama Hind* of the 10th of May does not call for particular notice.

The *Oudh Ukhbar*, of the 11th of May, quotes the letter of a correspondent at Bangalore, to the effect that five *fakerees* have arrived: they are said to be men of misfortune, and generally return what is given to them, after mixing rice and flowers with it, by which process the donors become so infatuated that they increase their gifts, even up to Rs. 50. "But," it is added, "as soon as this became known, the *fakerees* were not to be found, and they are still being searched for."

Reference is made to "something like rebellion at Shah-poor, but all is now said to be quite right."

The *Educational Gazette* of the 10th of May, the *Nujm-eol Ukhbar* of the 11th, and the *Mujma-eol Bharain* of the 13th, do not require particular notice.

The *Oordoo Delhi Gazette*, of the 15th of May, refers to the number of distressed persons in Lucknow who prior to the annexation were well off, but are now reduced to beggary, and go about after dark, with their faces concealed, picking up what they can in the public highways. The writer feels sure that the authorities will enquire into this, and do something for the sufferers.

The *Neiger Akber*, of the 13th of May, states that in consequence of there being no arrangements for keeping Indore clean, there is a good deal of sickness prevailing there.

From Turkistan it is learned that all the Chiefs are under subjection to Ameer Shere Ali Khan, which is said to be one of the first results of the Durbar at Umballa.

Under the heading "Cabul," it is said that arrangements for the preservation of good order are very bad. Women are said to be murdered, and the people very lawless and unruly.

The *Moofeed-ool Anam*, of the 13th of May, does not require special notice.

The *Aligurh Institute Gazette* of the 14th May is also void of subjects requiring notice.

The *Punjabee Ukhbar*, of the 14th of May, publishes an article headed "Our Form of Government and that of the Ameer Shere Ali." The writer thinks that there was no actual necessity for the Ameer to have come into Hindoostan, but that by doing so he had an opportunity of observing many things worthy of notice. He could see how the expenses of an English army were provided; how money was collected, and brought into the Government treasury,—for in Afghanistan the arrangements for collecting revenues, &c., are quite different. The Ameer is said to have "highly approved of the arrangements under British rule, and is said to be fully persuaded that if he adopted them in his own country it would be to his advantage; many evils which now prevail would be abolished, and the many governors he is obliged to entertain would be no longer necessary. The Wuzer Noor Mahomed Khan, Prime Minister of Cabul, is said to have told the Ameer that this mode of government is similar to that which ruled in the reign of King Akber, an account of which is to be found in the works of the Wuzer Abboo-ool Fuzl; on hearing which the Ameer sent for the book, and kept it always by him; from which it is inferred that he, the Ameer, will adopt these rules: but the first thing to be done is to make his position firm (or strengthen himself), and then introduce this reform. The Ameer has

doubtless taken a great liking to all he saw in British territory, and will some day show that he has done so.

Concerning Persian and Russian advances, it is said that the Governor-General acts up to the advice of Sir Seymour Fitzgerald, which is, that the Marine Department, which has been abolished in Hindoostan, be re-established, so that an attack could be made by sea on Persia if necessary; while another plan is that to check or stop Russian advances on Herat, an army might be sent towards Siestan, *via* Shiraz and Koorum; &c., &c.

The *Malwa Ukhbar*, of the 12th of May, notices the making over of the management of the Palouda State to the heir, Doola Singh, on the 1st of April, amid great rejoicings.

The *Ukhbar Alum*, of the 13th of May, notices the rumour (said to be quoted from the *Bombay Gazette*) that a British agent will be located at Herat, a Russian agent at Lahore, and a British agent at Tashkhund.

The *Rahnoomai Punjab* of the 14th of May, the *Lawrence Gazette* of the 15th, and the *Noor-ool Ubsar* of the same date, do not require special notice. The latter paper mentions that the Hindee character is much approved of by Colonel Keatinge, who has established a *Hindee Gazette* in the country under him; and, with the sanction of Government, has introduced the Hindee character in all correspondence between the Government and the State of Rajpootana.

The *Koh-i-Noor* of the 15th of May does not require special notice.

The *Sadiq-ool Ukhbar*, of the 15th of May, alludes to a disturbance at Bhurtpoor, arising out of a dispute between two *fakeers*, who showed fight with swords, and wounded the *kotwal*, when that officer went to quell the disturbance. The writer goes on to say that troops were called out, and five

Sindars went to seize the armed man, but when they saw him, they had not courage to take him; and at last he was only taken under a vow made by the *Fouzdar* that he should not be imprisoned. The editor adds, that this state of things shows that there is carelessness on the part of the Maharajah, and it is not the first time that such disturbances have taken place. It is further added, that the Maharajah had contracted a second marriage, and the Puttiala bride, displeased at this, is going back to Puttiala. "Let us see what will be the fate of Dhawajee Sahib, manager of the harem."

The *Unjumun Hind* of the 15th of May does not require special notice.

The *Benares Ukhbar*, of the 13th of May, quotes the *Murd-hurmint Samachar Pati*, to the effect that a meeting took place at Shahjehanpoor at which great men and pundits were assembled, and discussed the question as to the propriety of Hindoos going to England: the meeting decided unanimously that there was no objection to the measure.

It is noticed that on the 30th of April the Agent Sahib made over Khaila Sahib, Shahzadah of Nepaul, to the Sessions, and as the notorious Gunesh could not provide Rs. 5,000, he was sent to jail. The news is that this Khailur Sahib has complained against the Agent Sahib at Allahabad. It is also said that this Sahib and the *Maharanea* went to the house of Raj Gooroo Beja Raj, pundit, at 9 o'clock at night.

The following vernacular newspapers have been examined in this report, viz :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Dubduba Sekundree,</i>	... Rampoor, ...	May	1st	May	13th
2	<i>Bhiddia Bilass,</i>	... Jummoo, ...	"	1st	"	13th
3	<i>Gwalior Gazette,</i>	... Gwalior, ...	"	2nd	"	13th
4	<i>Muir Gazette,</i>	... Meerut, ...	"	7th	"	13th
5	<i>Julwatore,</i>	... Ditto, ...	"	11th	"	13th
6	<i>Unjumun Hind,</i>	... Lucknow, ...	"	8th	"	14th
7	<i>Dubduba Sekundree,</i>	... Rampoor, ...	"	8th	"	14th
8	<i>Rohilkhund Ukhbar,</i>	... Moradabad, ...	"	8th	"	14th
9	<i>Sholatore,</i>	... Cawnpoor, ...	"	11th	"	14th
10	<i>Nusseem Jounpoor,</i>	... Jounpoor, ...	"	11th	"	14th
11	<i>Ukmil-ool Ukhbar,</i>	... Delhi, ...	"	12th	"	14th
12	<i>Karnama Hind,</i>	... Lucknow, ...	"	10th	"	15th
13	<i>Oudh Ukhbar,</i>	... Ditto, ...	"	11th	"	15th
14	<i>Educational Gazette,</i>	... Agra, ...	"	10th	"	16th
15	<i>Nujm-ool Ukhbar,</i>	... Meerut, ...	"	11th	"	16th
16	<i>Mujma-ool Bharain,</i>	... Loodiana, ...	"	13th	"	16th
17	<i>Oordoo Delhi Gazette,</i>	... Agra, ...	"	15th	"	16th
18	<i>Naiyar Akbar,</i>	... Bijnour, ...	"	13th	"	17th
19	<i>Moofeed-ool Anam,</i>	... Futtehghurh, ...	"	13th	"	17th
20	<i>Aligurh Institute Gazette,</i>	... Aligurh, ...	"	14th	"	17th
21	<i>Punjabee Ukhbar,</i>	... Lahore, ...	"	14th	"	17th
22	<i>Malwa Ukhbar,</i>	... Indore, ...	"	12th	"	18th
23	<i>Ukhbar Alum,</i>	... Meerut, ...	"	13th	"	18th
24	<i>Rahnoomai Punjab,</i>	... Sealkote, ...	"	14th	"	18th
25	<i>Lawrence Gazette,</i>	... Meerut, ...	"	15th	"	18th
26	<i>Noor-ool Ubsar,</i>	... Allahabad, ...	"	15th	"	18th
27	<i>Koh-i-Noor,</i>	... Lahore, ...	"	15th	"	18th
28	<i>Sadiq-ool Ukhbar,</i>	... Bhawulpoor, ...	"	15th	"	20th
29	<i>Unjumun Hind,</i>	... Lucknow, ...	"	15th	"	20th
30	<i>Benares Ukhbar,</i>	... Benares, ...	"	13th	"	16th

The *Murdhurmint* not received for this report.

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :
The 1st June, 1869. }

Upper India.

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No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	Prabodha Sekundree,	Rangoon,	May 1st	May 13th 1869.
2	Buddha Bhasa,	Rangoon,	1st	" 13th
3	Gandharu Gazette,	Gwalior,	2nd	" 13th
4	Prabodha Bhasa,	Meerut,	7th	" 13th
5	Prabodha Bhasa,	Dillo,	11th	" 13th
6	Prabodha Bhasa,	Bucknow,	8th	" 14th
7	Prabodha Bhasa,	Rangoon,	8th	" 14th
8	Prabodha Bhasa,	Moradabad,	8th	" 14th
9	Prabodha Bhasa,	Gwalior,	11th	" 14th
10	Nassim Journal,	Rangoon,	11th	" 14th
11	Prabodha Bhasa,	Dillo,	12th	" 14th
12	Prabodha Bhasa,	Bucknow,	10th	" 15th
13	Prabodha Bhasa,	Dillo,	11th	" 15th
14	Prabodha Bhasa,	Agra,	10th	" 16th
15	Prabodha Bhasa,	Meerut,	11th	" 16th
16	Prabodha Bhasa,	Meerut,	12th	" 16th
17	Prabodha Bhasa,	Agra,	15th	" 16th
18	Prabodha Bhasa,	Bijnor,	18th	" 17th
19	Prabodha Bhasa,	Bijnor,	18th	" 17th
20	Prabodha Bhasa,	Aligarh,	14th	" 17th
21	Prabodha Bhasa,	Aligarh,	14th	" 17th
22	Prabodha Bhasa,	Aligarh,	15th	" 18th
23	Prabodha Bhasa,	Aligarh,	15th	" 18th
24	Prabodha Bhasa,	Aligarh,	15th	" 18th
25	Prabodha Bhasa,	Aligarh,	15th	" 18th
26	Prabodha Bhasa,	Aligarh,	15th	" 18th
27	Prabodha Bhasa,	Aligarh,	15th	" 18th
28	Prabodha Bhasa,	Aligarh,	15th	" 18th
29	Prabodha Bhasa,	Aligarh,	15th	" 18th
30	Prabodha Bhasa,	Aligarh,	15th	" 18th

The following newspapers have been examined in this report.

(The translation.)

GEORGE WAGNER

George Wagner, Esq., Secretary to the Government of India.

Upper India.

The 1st June 1869.